20: Blundyle

THE COPIE OF AN EPISTLE SENT BY IOHN KNOX ONE OF the Ministers of the Englishe Church at Geneua vnto the inhabitants of Newcastle, & Barwike.

Syn 8 55.122

In the end wherof is added a briefe exhortation to England for the spedie imbrasing of Christes Gospel hertofore suppressed & banished.

* * *

MATTH. CHAP. VII.

Euerie tree, which bringethe not fourthe good frute, is hewne downe, and cast into the fyer.

AT GENEVA.

M. D. LIX.

J. 6. 77

MATH. x.

VVho soeuer shal confesse me before men, him wil I confesse also before my father whiche is in heauen: but who soeuer shal denie me before men, him wil I also denye before my father whiche is in heauen.

84; 99

hn Knox to the inhabitantes of N. weaſtle ād Barwike: and vnto her who ſometyme in the Realme nglande profeſſed Chriſt Ieſus, ād be returned to the bondage of Iſtrie, wiſheth true, and earneſtre-ance by the powre and operation at ſame ſpirite, who called from he Ieſus the onely paſtour of our ſ.

IF the reaſon of man ſhalbe called to iudg what frute enſuethe the payneful trauail of Gods moſt faithfull ſeruantes, who at his commandement ſtudie to repayre his itie, and to purge his temple, t onely ſhal their labours be temed for a tyme to be vainly pent, but ſkarſely ſhal the wiſdome of God throughe mans aſhe iudgement eſcape condemnation, nether ſhal the veritie of

The reaſon of man is not able to iudge of the wonderful workes of God towardes his Church.

his promeſſes be free frome ſuſpition of falſehod and vanitie. For to mans reaſon nothing appeareth more abſurde, foliſhe nor vnreaſonable, then ẏ God (whoſe powre no creature is able to reſiſt) ſhal ſend fourth his meſſingers to performe his worke and wil, and that the ſame ſhalbe ſo impugned, that their building in their owne eyes ſhalbe ouerthrowne, and deſtroyed, and that the natural man can not ſe how the promeſſes of Chriſt Ieſus, made to his Apoſtles, and vnder their names to all true preachers of his holy Goſpel, in theſe wordes can be prouen conſtant, and true. I haue (ſaith he) appointed you to go and to bring fourthe frute, & that your frute ſhal abyde. The ſtabilitie and truth (I ſay) of this promeſſe dothe not ſodenly appeare, but rather the playne contrary. For if the frute of the Goſpel

The preaching of the worde ſemeth foliſhnes to the worlde.

Iohn.15.

pel and glad tydinges preached be firſt in this lyfe the glorye of God(I meane ſuch good workes as may declare the ſpirite of regeneration) ſhining in man after that he be planted in Chriſt Ieſus,and after this battel the ioy prepared for Gods children: if theſe(I ſay)be the frutes of Chriſt Ieſus preached, then appeare the moſt parte of trees to be deſtroyed before the tyme of frute dothe approche. For ſome by tyrannie and violence are rooted out frome the ſocietie of earthely creatures before they beginne to floriſh,& ſo is their frute to mās iudgement impeaded and hindered, ſome are blaſted and wythered withe ſtormy windes and ſome are corrupted ether by vermine,or by venemous humors proceding frome a corrupt fountayne, ſo that the frute of none almoſt dothe appere to our eyes.

To ſpeake the matter ſimply and without figure, the men that appeared to the faithfull laborers to haue bene planted in Chriſt, who callethe him ſelf the verie vyne, and thoſe, that profeſſe his truthe, the vine branches, are ſubiect to ſo many tentacions, that ſkarſely emongſt a thowſand dothe one take roote, and bring forthe frute with paciẽce. Notwithſtanding ſuche, as by tyrannye & violent perſecution are ſuddaynly reft from this lyfe, do neuertheles produce and bring forthe frute delectable, and pleaſing in the ſight of him, who hathe appointed an ende to the trauayl & miſeries of his deare children, albeyt this frute to the natural mã is ſo ſowre and vnſauery, ſo hard and vnpleaſant, that the onely ſight of it, not onely gyuethe occaſion to the reprobat to vtter their venome and malice againſt Chriſt Ieſus: but alſo for a ſeaſon

The deathe of the martyrs increaſeth the rage and malice of the reprobat againſt Chriſt Ieſus, and for a tyme troubleth the hartes of the elect.

it vexeth and tormenteth Gods moſt deare children. For as the one doeth inſolently reioyce as thoghe God dyd fauor & mai-tein their tyránye, ſo dothe the o ther vndiſcretely lament ād pro-nounce wrong iudgement, eſte-minge, that more it ſhulde ſtan-de with Gods glorie and honour, and more alſo with the profet of his Churche, ỳ ſuche, as to who-me he hathe of mercie graunted notable graces, ſhulde rather be preſerued in lyfe, then permitted and giuen ouer to the wicked ap-petites of cruel perſecutors Howbeit as ỳ frute of theſe trees is beſt knowne to God alone, ſo is it iuſtified and approued by him what ſoeuer the foliſhe wiſdo me of the natural man ſhal iudge in the contrary. For the prophet Eſai pronounceth that the iuſt pe riſheth (ſo dothe it appere to mās iudgement) and yet that no *Eſai. 57.*

man putteth it in harte, that is dothe earneſtly conſider it, that the men of mercie are taken awaye and the worlde neuertheles dothe reioyce and tryumphe. But the holy ghoſt aſſigneth an other cawſe, that the iuſt is taken away before that his eyes behold greater miſeries, that he entreth into his peace before that Gods vengeance beginne to be powred forthe vpon the prowde and diſobedient, and ſo doth their frute abyde and continew, not onely to their perpetual ioye, but alſo to the comforte and conſolation of the afflicted ẏ ſuffer for rightuouſnesſake euen to thẽde. For ẏ ſame God ẏ of mercie had reſpect to their infirmitie, and ſo dyd preuent the daungers that might haue apprehended them, prouiding alſo for his Churche aboue the expectation of mortal man, wil not diſpiſe the ſobbes of his afflicted

The frute and benifite of deathe vnto the iuſt. *Eſai.57.*

ffliсted now in theſe moſt wret-
hed, and moſt wicked dayes.
But of theſe trees and of their
frute I ceaſe at this tyme farther
to ſpeake, becauſe that the dolo-
ous eſtate of many that be alyue
awſethe me ſome tymes to giue
hankes vnto God for the happie
deliuerance of ſuche as conſtant-
y departed in the Lorde, whe-
her it was by perſecution of ty-
rantes, or by natural deathe.

Conſider with me deare bre-
hern (I ſpeake to you of New-
caſtle and Barwicke) your miſe-
rable eſtate and moſt dolorous
condition. Your profeſſion dyd
once declare before men, that ye
were branches planted and in-
grafted in Chriſt Ieſus, whoſe
holy goſpel (whiche is the powre
of God to the ſaluation of all y
beleue it) ye appeared to haue
receaued with all reuerence and
gladnes. The diſpleaſure of your

The outwarde profeſsion of Newcaſtle & Barwike in the tyme of the Goſpel. *Rom.* 1.

natural and carnal frendes, who then were ennemies to Christ Iesus ād to his eternal veritie, some of you dyd paciently beare. Ye feared not to go before statutes and lawes, yea openly and solemnedly you dyd professe by receiuing the sacramentes not as mā had appointed, but as Christ Iesus the wisdome of God the father had institute to be subiect in al thinges concerning religiō to his yoke alone, to acknowledg and auouche him before ỹ world to be your onely lawe gyuer, soueraigne prince and onely sauiour. Thus I say ye appeared at that tyme, to haue bene the delicate plantes of the Eternal, the workemanship of his owne handes, and the trees that in season and tyme shulde haue produced good frute in abundance. But o alasse howe are ye changed? how are ye corrupted? whitherunto

hervnto are ye fallen? and how
haue ye deceiued the expectation
of thoſe that then dyd labour in
plãtinge and watering you, and
how do ſobbe vnto God for your
ingratitude, callinge withe teares
vnto his mercie for your cõuerſiõ
and that vnfayned repentance
may ſodẽly appeare in you. O mi
ſerable change, that ye who were
once feruẽt profeſſors of Chriſt
Ieſus ād of his goſpel, ſhulde now
be ſubiectes to Antichriſt, geuinge
obediẽce to his falſe, and deceua-
ble doctrine. O greuous fall and
more thẽ greuous, ẏ from ẏ dig-
nitie of the ſõnes of God (which
prerogatiue ye had by grace and
not by nature) ye are become
ſlaues to Satan, iuſtifiing by your
preſence moſt abominable Ido-
latrye. Yf ye ſe not the daunger
whiche hereupon dependeth, ye
are more then blynd, and if ye ſe
it, ād ſtudye not ẇ al diligẽce to a
uoyd it, ye are not onely foliſhe,

but altogether bewitched and enraged. God dyd not call you frome darkenes to light, he dyd not ſend his ſonne Chriſt Ieſus vnto you, contemning and refuſinge many thowſandes, more noble, more wiſe, more ancient, and more puiſſant then ye are or euer were: God (I ſay) dyd not ſo familiarely cõmunicate hym ſelf with you in his onely beloued ſõne Chriſt Ieſus, to the end that ye at your pleaſure and appetite or for the feare of wordly men, for loſing of goods, or corporal lyfe ſhuld returne to darkenes, that ye ſhulde refuſe to ſerue that ſoueraing prince in the day of his battayle, before whome all knees ſhal bowe. But contrarywiſe that according as ye were called to ỹ participation of light, that ſo cõſtantly ye ſhuld walke in ỹ ſame that as ye were appointed ſouldyers to fight againſt Sathan the

Philip. 2.

prince

rince of this worlde, and againſt
is progenye, ennemies to Chriſt
eſus, ſo ſhulde ye boldly abyde
n the rancke, in whiche God had
laced you, being farther moſte
ertenly perſuaded, ẏ he that fli-
eth the battail and denieth Chriſt
eſus before men, ſhalbe denyed
before his heuenly father, yea alſo Matt.10.
ẏ ſuche as refuſe not father, mo-
ther, ſiſter and brother, are not
worthy of hym: and moreouer ẏ
ſuche as do not boldly confeſſe
him before this wicked generati-
on, ſhal neuer be confeſſed to ap-
pertayne to him, nor to the glorie
of his kingdome, when he ſhalbe
accõpaned ẇ his angels. Which
thinges I thoght once had bene
ſo depely grafted in your hartes,
that albeit angels frome heauen
ſhulde haue perſuaded you to the
contrary, ẏ ye ſhuld haue holden
them accurſed, and ſo in that be-
halfe haue reiected their perſua-

sion & doctrine, as a poison most pestilent, which is death & damnation to all that receiue it. For so dyd ye once professe and suche was my hope of you, ẏ so in hart you had determined: for Christ Iesus was not preached amongst you without his crosse.

The Gospel of Christ hath euer the crosse folloing.

Howe oft hath it bene bett in your eares that the seruāt can not be aboue the Lord: that the membres must be conformed to the head, that by many tribulations we must enter into the kīgdome of God: that all ẏ will lyue godly in Christ Iesus must suffer persecution, and that partly becawse Sathan the prince of this worlde can neuer be so brydeled during this battayle, but that he will striue to recouer strength, and partly becawse that synne remayneth in vs he is permitted to sting with his venomous tayle, whē his head is brused. Was not this doctrine com-

*Matth.*10.
Iohn 13.
*Act.*14.
2.*Timo.*3.

ommon vnto you? Yea haue ye ot hard ofter thē once, that your yes ſhuld ſe Chriſt Ieſus perſe-uted in his pore membres? that is veritie ſhulde be oppugned? hat ſuperſtition, lyes and Idola-rie ſhuld preuayle and haue the pper hand? that the kindome of eauen, the true preaching of his uangil ſhuld be taken from you or the ingratitude and ſtubbur-es of men, who more delyted in arkenes then in light? None of eſe things at that tyme dyd ppeare ſtrange vnto you, nether yd they diſcorage you, but ye emed (being admoniſhed what aunger it was to refuſe Chriſt eſus) moſt ſtedfaſtly to cleaue to he veritie, notwithſtanding that he whole world ſhuld haue refu-ed the ſame.

How oft haue ye aſsiſted to Ba tiſme? how oft haue ye bene par akers of ỹ Lords table prepared,

vſed & miniſtred in all ſimplic
tie, not as mā had deuiſed, nethe
as the kinges procedinges dyd a
lowe, but as Chriſt Ieſus dyd in
ſtitute, and as it is euident, tha
Sainct Paule dyd practiſe. The
two ſacramētes, ſeales of Chriſte
Euangil, ye commonly vſed, bap
tiſme for your children, and the
table of the Lorde to your own
comforte, and for the open con
feſſion of your religion. And ſe
oft I ſay deare brethern dyd y
witneſſe before mē, & ſweare b
fore God, that ye woulde dye w
Chriſt Ieſus, to the end that y
might lyue by him: that ye woul
refuſe the doctrine of men, and
the participation of all Idolatry
and woulde conſtantly ſtand, an
ſtickfaſt to that religion, which
then ye profeſſed, and approued
But ô alaſſe what miſerable ru
ne hathe this ſuddayne and ſho
ſtorme made of that building
tha

y was begon amongſt you? The windes haue blowne and the flodes are come, and the walles are fallen in one heape (God graunt that the fundatiō abyde) the fyer is come, but in you alaſſe is neither founde golde, ſiluer, nor precious ſtone, but all is brent, and all is conſumed, ſo that if I ſhal iudge the frute of my pore labors amongſt you by myne owne iudgment reaſon or apprehenſion, I ſhulde iudge my ſelfe, and my labors accurſed of God, for that that I ſe no better ſucceſſe. O conſider deare brethren, what grief it is, that in ſuche a multitude none ſhalbe found faithful, none conſtant, none bolde in the cawſe of the Lorde Ieſus, whome ſo boldlye before they had profeſſed.

In the tyme of perſecution and tryal not one was foūd faithful and conſtant.

God is witneſſe, and I refuſe not your owne iudg-

mentes, how simplye & vprightly I conuersed and walked amongst you, thogh in his presence I was and am nothing, but a masse of corruption, rebellion and hypocrisie: yet as cõcerning you and the doctrine taght amongst you, as then I walked, so nowe do I write in the presence of him, who onely knoweth & shal reueale ỹ secretes of all hartes, ỹ nether for feare dyd I spare to speake the simple truthe vnto you, nether for hope of worldly promotion, dignitie or honour dyd I willingly adulterate any parte of Gods scriptures whether it were in expositio, in preaching, contention or writing: but that simply & plainly, as it pleased the merciful goodnes of my God to giue vnto me the vttera̅ce, vnderstanding & spirite, I dyd distribute the bread of lyfe (I meane Gods most holy worde) as of

This rule ought of all preachers to be obserued.

Christ Iesus I had receiued it. I soght nether preheminence, glorie, nor riches: my honour was, that Christ Iesus shuld reigne: my glorie, that the light of his truthe shuld shyne in you: and my greatest riches, that in the same ye shuld be constant. Let him amongst you that is farthest declined, conuict me if he can, if that euer he dyd perceyue me by craftie or vnlawfull meanes to seke the substance or riches of any, yea if I haue not refused that, which by diuers hathe bene offred, and that also by the commone opinion might lawfully haue bene receyued. But to what purpose is this recited? Is it to brag of mine owne iustice? or yet to defende mine owne innocencie? not so deare bretherne, not so (for what I acknowledge my self to be before God, I haue already confessed)

Beholde wherein the preachers of Christ shulde reioyce.

but to let you vnderſtand, that if I haue this teſtimonie of cõſcience as concerning my office, miniſterie and doctrine, & am notwithſtanding wounded almoſt to the deathe for that that my labors haue not better ſucceded, what oght to be your feare, lamẽtacion, & trembling? I feare that God hathe curſed me becauſe he hathe not better bleſſed my labors amongſt you, and yet in that behalf haue I the lot, and ſort cõmune withe the moſt parte of Gods true Prophetes, and the conditiõ like with ſainct Paul to cõfort me in my greateſt deſperation. For Helias dyd thinke that he alone amongſt the Iſraelites was left a lyue truly to worſhip God. And Paul dyd complayne that all that were in Aſia had left him. He dyd ſe in his owne dayes his beloued Churche of Gallacia bewitched by falſe teachers,

If he that is innocent hath this feare, howe oght the offenders, to tremble?

3. Reg. 19.

2. Timo. 3.

hers, and also that moſt notable Cõgregatiõ of Corinthus, ſhortly after his departure frome the ſame, he ſawe deuided in ſectes, corrupted in lyfe, giuen to debate, contencion and ſtrife, yea, to be infected withe the moſt peſtilent hereſye, I meane withe ỹ deniall of the reſurrection of the deade. Theſe and other like exemples teache vs howe Gods moſt true and paynefull ſeruantes haue bene fruſtrate of their expectation & ſo humbled before God, whoſe frutes I haue to pull, and as it were by violence to drawe me frome the bothome of hell, to the whiche ſome tymes I ſinke for remembrance of your fall, & for my other offences againſt God committed. But theſe exemples can not ſo remedy my wounde, but that frome tyme to tyme I fele the pricke of Gods heuy diſpleaſure. And ought you thẽ to ly-

ue voyde of all feare, as men that had nothing offended? My conſcience dothe nether accuſe me, that amongſt you was I a falſe prophet, mercenary nor idle perſon, and yet I quake, I feare & tréble, remembring your horrible fall, & oght you to reſt, be quyet, & reioyce, againſt whome Gods vengeance is ſo plainly pronounced? For if no Realme, no Natiō, Citie, nor particular perſon trayterouſly declinyng from God, & obſtinatly remaining in rebellió after the truthe knowne and profeſſed, hathe eſcaped Gods vengeance, flatter not your ſelfes, as that your treaſon and rebellion ſhulde or can be ouerſene by his iuſtice, which from the beginning ys one, and to the ende ſhal remayne inuiolable.

Repentance is the meane to finde mercie.

Many haue offended, and vpon repentance haue obteyned mercie & grace: but I demāde & aſke

ſke, who cõtẽning mercie offred, & as the Apoſtle ſpeaketh, diſpiſing the lenitie, and long ſuffering of God, hath in the ende eſcaped vengeance. Your treaſonable fall is manifeſt, but the ſignes of your repentãce do not yet appere, and therfore I ſaye flatter not your ſelues, as that ye had made pactiõ with death, with hell & deſtructiõ, as the Prophet Eſai accuſeth thoſe of his tyme, who diſdainfully dyd anſwer, when he called them to ſackcloth and aſſhes, that is to ſhewe forth the tokens of true repentãce & conuerſion vnto God. In deſpit (I ſaye) they anſwered, Let the coũſel of the holyone of Iſraél cõme: in the meane tyme, let vs eate & drinke, & make mery dayes, for to morrowe we ſhal dye, if the wordes of theſe bablers (ſo were Gods ſeruantes termed) be true, and take effect.

Eſai.28.

Eſai.5.

Eſai.22.

But we are out of dãger: destruction nor deathe shal not apprehende vs. The accomplishement of their visions are far of: Ierusalẽ is the pott, & we are the flesh, meaning therby, that they wolde dye & lyue in their natiue country. But the prophets boldely against suche prowde contempt dyd affirme, that their leage and couenãt made (as they supposed) with deathe and vastacion shulde be dissolued and broken. For the floods of vengeance shulde cary them to perdition: straungers shulde inherite their lande, and they shuld dye in miserable bondage, in a lande polluted with all Idolatrie, becawse they refused to serue the Lord their God in the land, which he had giuen to them in possession, and becawse they would nether gyue reuerence nor credit to his seruantes the prophetes, whome frome

Esai. 28.

tyme

yme to tyme he ſent vnto them. *Exech.* 11.
And farther the prophetes dyd af
firme that thoſe pore afflicted ſer
uantes of God, who cruelly were
murthered ī their preſēce by tho-
ſe cruel perſecutors, that thē bare
dominiō in tyrannie, were onely
they amongſt the Iſraelites, that
ſhulde dye with honour in their
owne contrie. As for the reſt, they
ſhuld ether be led captiues, or els
dye by hunger, peſtilence or ſwo-
ord & ſo leaue their names in ex-
ecration and contempt to the po-
ſterities foloinge.

Beware deare bretherne that
ye be not like to theſe mē in ſtub
burnnes in contynuance of ſin &
in cōtempt of grace. Ye haue de-
clined, yea, and trayterouſly fal-
len backe frome God, and frome
his veritie once profeſſed, as they
dyd: but beware (I ſaye) that ye
defend not your impietie, that ye
contemne not the threatninges of

God, promiſing to your ſelues felicitie & life, when he by his worde; & holy prophetes pronoúceth against you woe, deathe & ſeuere iudgement. For then be you moſt aſſured, that ye ſhal not eſcape ẏ irreuocable ſentéce of God, once pronounced by the mouthe of Ieremie in theſe wordes: Euery natiō like vnto this ſhal I iudge ſaithe the eternal. Then ſhal you fele in the ende, howe horrible and feareful it is to fall in the handes of the omnipotent. Then ſhal ye grope and wander to and fro ſeking remedy, but ſhal finde none: ye ſhalbe like blinde mē in extreme darkenes, ye ſhal ſtúble, ye ſhal fal, ye ſhal crye and rore for anguiſhe, but none ſhalbe able to releaue your miſeries, all creatures ſhalbe ennemies vnto you, becauſe you haue deſpiſed ẏ goodnes and mercie of him, who ſo louīglye hathe intreated you: firſt

Iere. 5.

firſt in openinge vnto you ẏ true knowledge of him ſelf, and nowe after your horrible defection ſo mercifully callinge you to repẽtance agayne. O call to mynde, deare bretherne, that fearefull ſẽtence pronounced againſt that fig tree, which dyd occupie the groũde, but was vnfrutefull. The requeſt and earneſt ſupplication of the gardiner coulde obteyne no more, but that he might dig abowte her, and laye donge to the rootes therof the ſpace of one yere, but thẽ, if it produced no frute, he was compelled to giue place by his owne ſentence to the wiſdome and iuſtice of his lorde, who would not ſuffer ſuche an vnprofitable tree to occupie place in his choſen and delectable garden or vineyarde. This was not ſpoken by Chriſt, nor ment (deare bretherne) of deade & inſenſible trees, but vnder ẏ ſimili- *Luk.13.*

tude moſt liuely is painted & ſet forthe, what ſhalbe ỹ end of thoſe, that by vocation and external profeſſion are planted in the Churche of God, and ſo made members of Chriſt Ieſus? who is the verie vyneſtocke, & ſuch as do profeſſe him, are called branches grafted in him. This ſimilitude (I ſay) dothe expreſſe what ſhalbe the end of ſuch, as bring not forth frute in him, to wit, they ſhalbe cut of ỹ ſtocke, whome by baronnes they diſhonor, they ſhal wither and drye, & ſo be caſt on the fyer to burne for euer.

Iohn.15.

I haue no pleaſure (God is witneſſe) to threaten you, muche leſſe to pronoúce plages and Gods ſeuere iudgmentes againſt you, but ſeing and conſidering your horrible defection frome God and frome his veritie knowne and profeſſed,

I

dar not ceaſe to exhort you to
epentance. For althogh I ſhulde
epe ſilence, yet ſhulde ſtones
ccuſe your vnthankefulnes. Yf
ſhulde flatter you and ſpeake ac
ordig to your appetites, ſaiyng
las we can not redres the in-
quitie of theſe tymes, we haue
o pleaſure in Idolatrie, we are
orye, that the blood of innocēts
s ſhed in our lande, we woulde
e content that true religion
hulde be vſed, but wicked men
ow bere dominion, and ther-
ore we muſt ſerue and obey the
yme: when God ſhal pleaſe to
eſtore his truth we wilbe gladd
f it, but in the meane tyme we
uſt obey the lawes ſet forth by
ur ſuperiours: God knoweth
ur hartes, and we truſt he wil-
e merciful vnto vs. Yf on this
anner (I ſay) I ſhulde flatter you
aying pillowes vnder your hea-
es, who alredy do ſleape in a

No vayne excuſes or flatterie of the preachers can turne awaye Gods vengeance.

deadely securitie, shulde ye therfore escape Gods vengeance? No no deare brethern, but by suche meanes be you assured that Gods indignation is more kindeled, both against the people, and the prophet. For when all are coniured against his truthe, then must his iuste iudgementes reuenge his owne cause, and therfore brethern suffer the worde of exhortation, suffer it I say withe trembling & feare, not esteming the threatninges pronounced against the disobedient forthe of the boke of God to be voices sparsed in the ayre, which sodenly shal euanishe and take no effect. God forbyd, that suche cogitatiõs remayne ād preuaile in your hartes, for then haue ye refused God, with whome ye can haue no societie, except ye imbrace, and receiue his worde, whiche threateneth no lesse damnation, deathe

The threatninges of Gods prophets are effectual.

sham-

hame and deſtruction to prowd
ōtemners and obſtinat refuſers
f grace and mercy offered, then
hat it dothe promeſſe ſaluation,
yfe, honor and immortalitie to
he penitēt ſynner, and vnto ſuch
s vnfaynedly mourne for their
aynous offences againſt God
cōmitted. It behoueth you ther-
ore, deare brethern, to giue this
onour to your God, that the
eritie of his worde be not mea-
ured by the weakenes, frailtie or
nfirmitie of the inſtrumentes,
whiche moſt commonly he vſeth
in publicatiō of the ſame. For his
miniſters are men ſubiect to in-
firmities, but the worde, whiche
they preache, is the powre of God
to ſaluation of al that beleue and
obediētly imbrace the ſame. His
miniſters, as they be the ſonnes
of men, of nature are they lyers,
inſtable and vayne, but his e-
ternal worde, whiche he putteth

The worde of God hathe two offices.

in their mowthes, and whereof they are made imbaſſadors, is of ſuche truthe, ſtabilitie and aſſurance, that albeit heauen ād earth ſhulde euaniſhe and periſhe, yet ſhal it abyde and remayne for euer, and that in ſuch ſorte, that the ſame men, who blynded by proſperitie ād carnal affections, coulde not beleue God ſpeaking by his miniſters, are oft compelled in their owne bodyes and in their poſterities folowinge to fele the ſtripes and ſuſteyne the plages, whiche they contemned, when they were firſt pronoūced. The prophet Zacharie, accuſing the Iewes of his tyme of negligēce, in reedifiing the temple after they were delyuered frome ỳ captiuitie and bondage of Babilon, ſayethe, where be your fathers, to whome the propheters ſpake? and where be the prophets that ſpake to your fathers? are not the

Matt. 24.

Suche as wil not acknowledge God by his worde ſhall knowe him by his indgementes.

the one and the other deade? But my wordes and ſtatutes (ſaithe the Eternal) which I haue commãded to my ſeruantes the prophetes, haue not they apprehended your fathers? inſomoche that they conuerted and ſaid, As the Lord of hoſtes hath determined to do vnto vs accordyng to our waies and according to our imaginations, ſo hath he done. By which queſtion and wordes the Prophet euidently affirmeth that, which before I haue ſaid, to witt, that nether the mercie of God promiſed to the penitent, nether the ſeuere puniſhementes pronounced againſt the ſtubborne and inobedient, ought to be meaſured by the weaknes and condition of the meſſinger, whome God ſendeth: but that whatſoeuer they bring forthe of Gods boke againſt iniquitie and ſyn, & chiefly againſt Idolatrie (which ſeperateth man

Zach. 1.

The worde is not to be meaſured by the meſſinger, but by the powre of God that ſendeth it.

altogether frome God) ſhalbe holden ſo conſtant and ſo true, as thogh God frome the heauē had giuen witneſſe to the ſame by the preſence of his owne maieſtie. The mē to whome Zacharie did ſpeake, had neuer ſene Eſai ẏ prophet, yea, Eſai him ſelf was dead long before his prophetie toke full effect: notwſtanding as their fathers felt the plagues, which he pronounced againſt them and againſt that famous Citie Ieruſalem for the bloodſhede and Idolatrie in the ſame committed: ſo were the eies of their children, to whome Zacharie ſpeaketh, witneſſes, ẏ Gods wrath was in perfection powred for the vpō their fathers, which alſo dyd abide vpon them, euē vnto that day, that the Prophet dyd admoniſhe thē. For they ſawe Ieruſalem lie deſolate and waſte, as the Caldeies had left it, they ſawe the ruines &

miſe-

miſerable ſtones ouercouered w powder of that bewtifull & holy temple of God, which by Salomon was builded. They farther felt them ſelues in pouertie & bōdage of ſtrāgers. For albeyt they had obteyned libertie to returne to their countrie: yet perceyued they their condition r- de litle a- mēded. Their énemies were more ſtrong then they, euen in their owne lande. Their worke was im peaded, & they dyd lyue in greater feare, then thoſe which ſtil remayned in diſpertion, & thus I ſaie were bothe their fathers & they compelled to confeſſe in the ende, that the wordes of the prophetes were no vayne threatnigs. For the fathers dyd fele in a ſtraunge countrie the heauie yoke of bondage the ſpace of 70. yeres, after that the bodies of many thowſandes had fallen vpon the edge of the ſworde, and the eies

1. *Eſd.* 3.
1. *Eſd.* 4.
2. *Nehe.* 4.

of the children dyd ſee the force and vehemencie of Gods wrathe once kyndled. Of one thing be aſſured, deare brethern, that the ſelfſame God, who then ſpake by his prophets, dothe now ſpeake to you by his meſsingers, how contemptible ſoeuer they be in your eies. and father be aſſured, that in all his proprieties he remayneth immutable for euer & euer, & therfore perſuade your ſelues, that what he hated in thē, he can not loue in you, and what he puniſhed in them, he can not ſpare nor pardō in you. In them he hated murther, deceite, oppreſsion, licencious lyfe, declyning from the true religion and manifeſt Idolatry committed and ſuffred in all their lande. In them he puniſhed (and that moſt extremely) defence of their ſynnes, cōtempt of mercie and perſecution of his prophetes. Yf theſe things be cō-

The ſame God that ſpake in tymes paſt by his prophetes, ſpeaketh as effectually now by his meſsingers.

mon amongſt you, as alas they are to manifeſt, flatter not your ſelues, as that your proſperitie ſhulde longe contynue, no bretherne but rather let the ſharpe iudgementes of God, all ready executed againſt the like offenders, put you in minde, that ỹ plagues and vengeances, which are conteined in his holy Lawe, & which your eares haue often harde, do preſently hãge ouer your heades: that the bloode of Gods innocẽt childrẽ, which cruelly is ſhed in your lande (wherof ye are all giltie by reaſon of your permiſſion and ſilence) dothe continually crye in the eares of our moſt iuſte God, Howe longe ſhall it be, ô Lord, that thowe wilt not reuenge our bloode vpon thoſe that dwel in the earth? that the teares of the widowes oppreſſed, of the orphelines left comfortles, of priſoners wrongefully tormẽ-

None can excuſe thẽ ſelues of the innocẽt blood, that kepe ſilence in ſuch cruel murthers. Apo. 6.

ted, and of the banished, who suf-
teyne hunger and other calami-
ties in strange contries, onely be
cause they woulde auoyde suche
abhominations, as amongst you
are cõmitted. Ye ogh t, I say, to
be most assuredlyp ersuaded, ẏ ẏ
lamẽtable voices of al these haue
so beaten the eares of our God,
and that the teares, which in an-
guishe they powred forthe, haue
so repleniſhed ād fylde the bot-
tel, which hangethe continually
in the eies of the almightie, that
he hath sworne by his owne ho-
lynes, that he wil arise in his hote
fury, that he wil reuenge their
cause (and that spedely) and
that he wil also confounde his
ennemies the persecuters of his
Churche, as fyer cõsumeth stub-
ble and strawe.

Nõ tyme wil I appoīt to these
the iudgmentes of our most iust
God, but this I feare not to affir-
me

ne in the assurance of his spirite, who of mercie hath called me to be a minister of his worde and veritie, that as ye haue harde the dayes of these preset dolors foretospoken, when ye could feare no suche daũgers to come. For Barwike and Newcastle be you both witnesses, how oft and how plainly ye haue hard affirmed, that ỳ light, which the most part hated (or at least dyd not followe) shulde be taken from you, and that ye for your vnthankefulnes shulde be left in uttermost darkenes to your destruction: ỳ strãgers shulde beare rule ouer you, and that ye shulde of al nations be most miserable and accursed of God, because ye dyd not know the tyme of your merciful visitatiõ. Howe oft haue ye hard proclamed in your eares, O Englãd if ỳ dydest knowe the honour, wherũto this day thowe art called: yf

Barwike Newcastel

thou dydest consider the graces & benefites of God this day offred vnto the, thou shuldest be most happie & most blessed of all realmes. For within thy lād hath God erected his sanctuarie, builded his temple and chosen his habitation & dwelling place. From amongst you hathe God by the power of his worde driuen out deuilles, superstition and Idolatrie: but alas for thy vnthankfulnes thy God wil departe from the: he wil giue the ouer agayne to the bondage of Sathan. In lyes thou delitest and therfore shal the veritie be taken from the. Which sentences and threatnings albeyt then yee feared not, yet dare ye not denie in Gods presence, howsoeuer ye dissemble in the face of the wicked world, but that amongst you spake the Spirit of truthe, how weake that euer the instrumēt was, whome it plea

England was once made the sanctuary of God, which is a title most honorable and blessed.

sed

ſed his wiſdome to vſe for your aduertiſement, as your eies do this day beholde the accõpliſhement and execution of one part of Gods moſt iuſte iudgementes. For the veritie, in which a ſmal nombre dyd delyte, is taken from you, and Idolatrie, which many gaped for, is erected to your confuſion and ſhame. God hath remoued the preſence of his glorie from you, and the deuil hath take his full poſſeſsion. As this part (I ſaye) of Gods iudgements, w before were pronoũced, is executed in your eies, ſo ſhal ſome of you, that this day beholde the tyrannie that is vſed, mainteyned & permitted amongſt you, likewiſe beholde the terrible plagues & ſeuere iudgemẽts of God powred forthe in full perfectiõ, not onely vpon the cruel murtherers, but alſo vpõ ſuche as by ſilẽce, & flattery cõſent to their impietie. Yt ye

Because the multitude deliteth rather in lies, then in truthe therfore fall they ſuddainly to errors.

The plagues of God ſhal apprehend euen ſuch as by ſilence & flattery conſent to the murther of his ſaintes.

ye be not more then blynde, ye may euidētly se ẏ potēt hande of God displayde & stretched owt against you. Dothe not the suddayne & miserable fall of Calice, sometymes called the keye of Englāde, yea, & ẏ open dore into forrayne countreys, moue you to cōsider, what is Gods powere, & how easie it is to him to ouerthrow all the pryde of mā in one moment? Yf it moue not others, yet let it moue the, ô Barwike. she was thy syster, and your conditiō was one, except ẏ as in strength, order and ciuil pollicie thow wast nothinge comparable: so in theft, debate, hatred & all iniquitie thou dideſt farr surmount her & yet she hathe dronkē the cuppe of Gods vengeance, becauſe ẏ being admoniſhed, she dyd not repēt: & shal or canſt thou escape the same, if thou continue, as thou haſt begun? No, albeyt man and angell woulde promeſſe the

Calice, called the key of England.

Barwike let the ſuddayne fall of thy ſiſter moue the to repentance.

Note

assurance, thy pryde shalbe beatē doune to hell, thy treasonable defection from God shalbe punished, as before hathe bene pronounced in thyne eares, except ẏ by spedy repētāce thou preuent Gods iudgemētes. And therfore, deare bretherne, if ẏ ye intende or thinke to escape Gods vēgeance, his heauy hande and hote displeasure, delaye no tyme to retur ne vnto him, call vpon him whyle he is nie, seke him vnfeynedly, whyle he is to be founde, hardē not your hartes, whē he rebukethe your vnthākfulnes. Now he offerethe him self vnto you, now he is neare, now he is to be founde, whyle he callethe you to repentaunce by his messingers & worde. Which occasiō & opportunitie if ye omit, as Gods iustice shall shine in your punishemēt & iust condemnation, so shall it be, ẏ you howle & crye for anguishe and payne, and yet shal

Psal.32.

Iere.11.

fynde nether counsel nor cõfort. for so dothe God often reuenge the cõtempt of his graces offred.

Prowde Esau, after he had sold his birth right and had confirmed the bargan with a solemned othe, dyd eate & drinke regardyng nothing his owne foolishenes, nether rightly dyd he esteme (for the tyme) the honor & dignitie which he had lost. But after, when he perceyued that his father (euen against his promesse and determined purpose) wolde stil blesse Iacob, he frett, he fumed, he accused Iacob, he reasoned with his father, he begged but one blessing and that with teares, with roringe and lamentable cries: but all was in vayne, he founde no place of repentãce: the dore of mercie was shit vp by his former contempt, he howled and cryed, but not for his syn & former vnthankefulnes, he begged

Gene. 27.

blessing

bleſsig, but his eie being fixed vpō this preſent world, he remayned accurſed before God, burnīg in hatred & imagining murther and the death of his brother, whome God had honored with his ſpiritual benedictiō. This hiſtorie (as by ỹ Apoſtle we are taght) is not written for Eſau onely, but for enſample and admonition to all thoſe that prefer the prophane and contemptible pleaſures of this earthe to the benediction & inheritāce promiſed to Abrahām and vnto his ſeade.

All are Eſaus children that preſer earthly pleaſures to ſpiritual bleſsings.

Enter in iudgement with your ſelues, deare bretherne, & cōſider earneſtly, what exchange ye haue made. Ye haue refuſed & renied God the fathe & his deare ſonne Chriſt Ieſus, & ſo ỹ whole ioye & cōfort of his kingdome: ye haue quit ỹ portion of your inheritāce & haue deſpiſed ỹ benedictiō promiſed to ſuche, as ſhulde abyde

in the truethe to the ende. And what reward haue ye receyued? a meaſſe of pottage, yea, muche leſſe, if the matter ſhalbe wel cõſidered. For the fauour of your Quene accurſed by God, ẏ frẽdſhipe of the counſel deſtitute of wiſdome, and your wretched and miſerable lyues, compared ẇ ẏ thīges, ẇ ye haue loſt, are muche inferiour to the pottage, for ẏ ẇ Eſau ſolde his birthright. For his appetites and luſtes were ſaciat for a tyme, but I am aſſured that your bellies, for the whiche ye haue refuſed God, are more ẽptie, thẽ they were before. Now are ye cõpelled to fede ẏ proude Spanyard bothe within and wout your cõtry. Taxe followeth taxe and one exaction calleth for an other. The lãdes ãd inheritances must pay at pleaſure of ẏ parlament, ẏ mouable goodes can not eſcape valuation and cenſure, where oppreſſion and extorſion

The frutes of els reign

beare rule & dominiō. These are ẏ great benifites, ẇ of Iesabel ye haue receyued for refusinge of God & bowing at her cōmande ment to Baal. But let it be ẏ you had receyued sinse your reuolt & falling from God ẏ greatest riches, ẏ greatest honor, ẏ greatest victorie, & the most established rest, ẏ euer natiō had sinse the begynning: yet had ye chāged your former glorie for a mease of pot tage. For do ye not know ẏ al these things shal euanish as a dreame in the night ceasō? And as cōcernyng ẏ preseruatiō & safetie of your lyues, for ẏ ẇ ye haue refused God, who onely is ẏ auctor of life, ẏ day shal shortly come, whē ye shal proue this sentence of Christ Iesus to be true in expe rience, that whosoeuer to kepe or find his life denyeth Christ Iesus before mē, shal lose his life bothe corporal & eternal. For as your Iesabel can nothinge without the

Math. 10.

To take away life is onely in the power of God that gaue it.

wil & permission of him, who is omnipotēt: so can nether she nor you reteine nor holde the breath in her nor your moste frayle bodies, when that moste potent Lord shal saye, Returne to dust ô ye vnthankful sonnes of mortal men.

Seing it is so (deare brethern) that Gods iudgemētes ye can not escapē, humble your selues betymes before that his vengeance be armed to your destruction. Yf ye cōtinue in this deadlie securitie, regarding nothing what honour ye haue lost, it shalbe to late for you to howle and crye, when youre blessing shal in your owne eares be giuen to others. Repent therfore betymes, and as ye haue openly declined from God by refusal of his veritie, so let your conuersiō be manifest by remouynge from amōg you all kinde of Idolatrie. This I knowe appeareth to you so vnpossible to be performed

ye iudge me rather to mock you nē to exhort you to repentāce by his meāes. But, deare bretherne, cōsider with me, that the thinges, which to man seme most impossible, are easie to our God to rig to passe, if we wil refuse our clues, and onely giue obedience to his commandemētes. Impossible it appeared to the afflicted children of Israel, that they oulde be deliuered from the tyannie of Phorao and from the on iage of the Egyptians. And n verie dede their yoke was augmēted and their burthens made nore greuous, many dayes after hey had at Moses commaudement asked libertie to make sarifice to the liuing God. But were they dispised or fust ate of heir expectation in the end? or lyd suche as suppressed them or sisted their king in persecution of Gods people, escape vēgeāce

God easely bringeth to passe that, which to mās reason is impossible.

Gods powre is not diminished.

d. is

Beholde the meanes to atteyne Gods fauor and mercie.

we knowe the contrarie. The hād of our God is no more feble now, then it was then. his good wil ād Ioue remayneth one at al tymes towarde ſuch as depēd vpō him. Acknowledge then your ſynnes, mourne for your vnthākefulnes, abſteyne frō Idolatrie, call boldly that the libertie of Chriſt Ieſus, of his holy goſpel preached may be reſtored vnto you, conſent not by your ſilence to the ſheding of the blood of innocētes, whiche for the teſtimonie of Chriſtes trueth is ſhed amongſt you in great abundāce, but boldly beare witnes, that iniurie is done vnto them, and ſo ſhal you knowe ſhortly in experiēce, that God is no vayne promiſer of ſupport to ſuch, as ſhalbe iniuſtly oppreſſed, eſpecially for the cauſe of his Euangil. But alas deare brethern (I ſpeak to you, of whoſe boldenes I once reioyſed, & for whoſe fall, God knoweth, I

now mourne) if ye ſhal continue in rebellió againſt God, becauſe ye dare not diſpleaſe men, as ye ſhal not eſcape damnation eternal, ſo ſhal ye fele in your owne bodies, yea, the bodies of your poſteritie after you ſhal feele, that his prophetes haue not vaynely threatned bondage and thraldō againſt the inobedient. And be you aſſured that by mainteyning of Idolatrie you ſhal neuer attein to that quietnes, which ye ſeke in this earthe, but contrarywiſe God ſhal plage you, euē by thoſe whome ye ſtudie to pleaſe. Therfore in few wordes to cōclude yf ye intende to eſcape Gods ſeuere iudgementes, & if ye loke to find hī fauorable, ether to you or yet to your poſteritie, ſleape no longer in your ſyn, cōſider frō what honour you are fallē, what daunger hangeth ouer your heades, remember how feareful and horri-

God many tymes plageth euen by ſuch as men ſeke to pleaſe.

d. in.

ble it is to haue God your ennemie,& in depe consideratiō ther-
of, call for mercie, studie vn-
faynedly to rise agayne, pro-
fesse the trueth, whiche ye haue
denyed, remoue to your powre
iniquitie some amongste you,
ād abstayne in your bodies from
Idolatrie committed, and mayn
teyned by your wicked rulers.
And in so doing, as ye shal day-
ly increase in knowledge, and
strength: so shal ye finde grace,
whiche ye haue not deserued, ād
that by the meanes of our Lorde
Iesus Christ, whose omnipotent
spirit so illuminate your senses
and vnderstandinge that clearly
ye may se, what is the riches of ẏ
glorie, which God hath prepa-
red for such as vnfaynedly loue
him, and how horrible are the
tormentes, whiche the slaues of
Satan(I meane Idolaters,ād such
as for feare refuse the knowne
veri

veritie) ſhal ſuffer with the deuil and with his angels without end.

Farther of my mynde concernīg your dueties in theſe moſt dolorous dayes, ye may vnderſtande by my appellation and by myne admonition to the nobilitie and communaltie of Scotlande. God graunt you his holy ſpirit rightly to cōſider and boldly to folowe the waye, which leadeth to lyfe euerlaſting. Amē. From Geneua, the. x. of Nouembre M.D.LVIII.

The dayes are ſo wicked, that I dare make ſpecial commendations to no man.

Your brother with troubled hart
Iohn Knox.

A BRIEF EXHORTATION TO ENGLAND

FOR THE SPEDIE IMbrasing of Christs Gospel heretofore by the tyrannie of Marie suppressed & banished.

* *
*

HEBR. CHAP. VI.

The earth, which drinketh in the raine, that oft cometh vpō it, & bringeth forthe herbes meet for thē that dresse it, receaueth blessing of God: but that ground, which beareth thornes and briers, is reproued & is nie vnto cursing, whose end is to be burned.

AT GENEVA.

M. D. LIX.

TO THE REALME OF ENGLAND

and to all estates within the same Iohn Knox wisheth true repētance to be gyuen from God the father of our Lord Iesus Christ with the Spirit of wisdome, discretion and true vnderstanding.

AFTER that I had somewhat considered what from the beginning haue bene the great mercies of God towardes his afflicted people, and what also haue bene his seuere iudgementes executed against suche, as ether preferring darknes to light dyd followe the deuises and inuentions of men, ether that enraged by the malice of Satan, haue declared them selues open ennemies to God & to his veritie reueled: I thoght it my

In deliuering them out of the bōdage of Egypt & captiuitie of Babilon Ieroboam and Rehoboam Kings of Israēl & Iuda with their posterities.

A, Ious & Manasses.

2. Par. 24.

4. King. 21

ductie in fewe wordes to require of thee,& ẏ in Gods name ô Englād ingeneral ẏ ſame repētāce& true cōuerſiō vnto God, ẏ I haue required of thoſe, to whome before particularely I wrote. For ī verie dede whē in dolour of hart I wrote this former lettre, I nether looked nor cold beleue, ẏ ẏ Lord Ieſus wolde ſo ſuddainly knocke at thy gate, or call vpon thee in thy opē ſtretes, offring him ſelf to pardon thy iniquitie, yea to enter into thy houſe, and ſo to abyde & make his habitation w̄ thee, who ſo inobediently had reiected his yoke, ſo diſdainfully had troden vnder fote the bloode of his teſtament, and ſo cruelly had murthered thoſe, that were ſent to call the to repentance. This thy horrible ingratitude cōſidered, I dyd rather loke for puniſh mentes & plagues vniuerſally to haue bene powred forthe, then for mercie by the ſounde of his trumpet, ſo

Apoc.3.
Prou.1.
Iohn.14.
Hebr.10.
Luk 11.20.

ſuddainly to haue bene offred to any withī that miſerable yle. But when I dyd more depely waye, that ſuche is the infinite goodnes of God, and that ſuche be alſo the bright beames of his moſt iuſte iudgements, that when ſoeuer he taketh into his protection by the conuenant of his worde any Realme, Nation, Prouince or Citie, ſo that of mercie he becommethe to them cōducter, teacher, protector and father, that he neuer caſtethe of the ſame care and fatherly affection, which in his worde he dothe once pronounce, vntil they do vtterly declare thē ſelues vnworthy of his preſence. whē this (I ſay) I dyd conſider & waye, I was in iudgement ſomewhat reformed. For I finde ẏ ſuche was his care & cōſtant loue to ẏ whole ſede of Abrahā (I meane of thoſe ẏ deſcēded of Iacob) ẏ albeit in manie thīgs they prouoked him to anger, yet dyd his infinite

As he dyd the ſead of Abrahām.

goodnes euer finde & make a waye, by ý ẃ his mercie was ſenſibly felt of ý people, euẽ in their greateſt extremities. For not onely dyd he ofte pardõ their offences, lõge kepe them in the lande, ẃ he had promiſed, & geuen to the ſede of Abrahám, but alſo he was with them in fyer & in water: yea when they were as rotton carions buryed as it had bene in their graues in Babilon, yet dyd he laye in pledge the glorie of his owne name for their deliuerance, yea and faithfully abouemans expectació dyd he performe it. for he brake downe the pride of Babilon, & ſo dyd open the pryſon, & brake vp the gates of yron, which helde them in thraldome. And why ſo? he him ſelfe dothe anſwer, ſayīg, For mine owne names ſake wil I do this, and my glorie wil I gyue to none other, &c. And ſo this his loue and fatherly care was ſo

In casting out 7. nations before them and deliueryng them from their oppressors.

Gen.12.13.
Pſal.66.
Eſai.43.
Exech.20.
Eſai.42.43
Eſth.1.
Nehe.2.
Eſai.14.43.
Eſai.48.
Eſai.42.

constant

conſtant and vnmoueable, that nothing coulde vtterly chaunge it from the people, vntil his deare Sonne Chriſt Ieſus dyd come of them and amõgſt them to notifie and declare that ſouerayne felicitie promiſed to Abrahám, I meane that all natiõs ſhulde be bleſſed in his ſede, w was Chriſt Ieſus, who comyng amongſt his owne was of thé reiected, denied, refuſed & ſhamefully put to deathe vpõ a croſſe betwixt two theues. And yet ſo tender was Gods care ouer them, that before their polluted and wicked handes were externally almoſt waſhen frõ his blood, he ſent vnto them the meſſage of reconſiliation, not onely to thoſe that were at Ieruſalẽ, but euen to ſuche as were diſperſed amongſt the Gentiles, as in the Actes of the Apoſtles is plainly witneſſed. For this prerogatiue had euer the Iewes, that firſt to

Matth.1.

Gen.12.

Iohn.1.

Luk.13.

Act.2.

Paul the Apoſtle of the Gentiles preached firſt to the Iewes.

Act.13.14. 17.18.19.21. 22.28.

them were offred the glad tydinges of the kingdome, vnto ſuche tyme as they declared thē ſelues by open blaſphemies, continual reſiſtance, and cruel perſecution, moſt worthy to be depriued of that honour. This long ſufferance & carefull calling of that vnthankeful people proceded from the ſame fountaine, frō the which their firſt vocation dyd procede & flowe, that is, from his eternal goodnes, which dyd ſo long fight againſt their malice, that all creatures muſt iuſtifie God in his fearful, but yet moſt iuſte iudgementes once executed and yet remaining vpon that rebellious people.

Gods fearful iudgements vpon the Iewes euen to this day.

The ſame order I ſe doth God kepe with thee ô ỹ happie and moſt vnhappie Englād. happie, not onely becauſe thy God by his own hād hath oft deliuerd thee from corporal bondage of diuers and ſtrange nations, as of

Saxons

Saxons, Romains, Gothes & Danes, but eſpecially for ẏ that by ẏ power of his eternal veritie (& nat of his fre grace with out ny deſeruyng) he dyd of late yeares breake & deſtroy the intollerable yoke of thy ſpiritual captiuitie, and broght the forthe as it had bene from the bothome of hel & from the thraldome of Sathan, in which thou waſt holden blynded by Idolatrie and ſuperſticion, to the feloſhip of his Angels and to the poſſeſsion of that riche inheritance prepared to his deareſt childrē with Chriſt Ieſus his ſonne. But ô vnhappie and more then vnhappie, that haſt declared thy ſelf ſo vnthankful and rebellious to ſo louing and ſo mercifull a father, who fyrſt gaue thee life, when thou dideſt lye polluted in blood, and dead in thy ſynne and nowe dothe offer him ſelf to be thy God, gouernour and

Gods vnſpeakeable mercies beſtowed vpon England.

Matt. 25.

Ezech. 16.

The shameful defection of England.

father, after that thou most trayterously conspiring with Sathan by solemned othe haste renounced his veritie. O vnhappie and more then vnhappie art thou (I say) if that this thy treasonable defectiō, and Gods louing kindnes, yet callig the to his fauours, dothe not pearce thy hart with vnfayned repentance. For as this mercie and loue of th God far surmoū eth the reache of all mēs vnderstanding, so can not his iuste iudgementes longe delaye to power forthe those ho rible vengeances, which thy monst ous vnthankfulnes hathe long deserued, if thou (as God forbyd) nowe shutt vpp thine eares, blynde thine eies, & so harden thy ha.t, that nether thou wilt heare, se nor vnderstād the g auitie of thy fall, & that vnestimable goodnes of thy God thus louingly calling the to thy ancient honours & dignitie

tie againe, I nether dar nor wil ceaſe nowe by my penne (be it ne uer ſo rude) to crie vnto the that, which ſometymes from the mouthe of my Maſter Chriſt Ieſus I haue pronounced in the hearing of many: that if thou ſhalt not knowe this merciful viſitacion of the Lord thy God, and ſo prepare thy ſelf with a penitent & thākful hart to receyue, yet while tyme is, his large graces offred, that then thy habitatiō ſhalbe left deſolate, and where thowe haſt of lōg tyme bene the delectable garden planted by the Lords hande, thou ſhalt become a barren wildernes, apt for nothing but to be brent and conſumed by fier.

Gods mercies once agayne offred to England.

Exech.12.
Zach.7.

The warrant of this my proclamation and ſentence (howe foliſhe & vayne ſo euer it appere to mās reaſon) I haue not by cōiecture nor opinió of mā, but frō ỹ mouthe of my God thus ſpeakīg

Deut.29. by Moiſes: Beware (ſaith he) that amõgſt you be not a roote ẏ bud deth forthe gall & wormewood, ſo that whẽ he ſhal heare the wordes of this execratiõ, ſhal yet promeſſe to him ſelf felicitie in his hart, ſaying, peace ſhalbe to me althogh I waſke after the luſt of myne owne hart, &c. The Lord wil not be merciful ſaith Moiſes to ſuche a one, but the furie of the eternal, and his hote diſpleaſure ſhal bruſt forthe againſt ſuche a man, and vpon him ſhal lye (that is continually abyde) all the execrations, that be written in this boke, and the Lord ſhall blot out his name frõ vnder ẏ heauẽ, &c. Thus far ſpeaketh he againſt particular men, and againſt the whole multitude he proceadethe in this maner: The generation foloinge your ſonnes, which ſhal aryſe after you, and the ſtranger, that ſhal come from a far countrie, when they ſhal ſe the pla-

gues of this lande and the incurable diſeaſes, by ỹ which it ſhal languiſh and conſume as it were by brimſtone and ſalt burnyng the whole lande, ſo that it can not be ſowne, nether yet in it dothe any herbe ſpringe vp nor ryſe, &c. then ſhal all nations ſaye, why hathe the Lord done thus to this lande? ô what is the wrathe of Gods great fury? and they ſhal ānſwer, For becauſe they haue lefte the conuenant of the Lord the God of their fathers, which he dyd make with them, when he broght them fo the of Egypt. For they haue gone and ſerued other Gods (I ſay) whome they knew not, and therfore was the furie of the Lord kyndled againſt this land, ſo that he broght vpon it all the execratiõs & curſes writtē in this boke. And the Lord in his wrathe, furie and great indignatiõ hathe wrooted

Idolatrie was the cauſe of thoſe horrible plagues.

thē out of their owne lāde, & hathe diſperſed thē in an other lāde, as this day dothe witnes &c. This ſame is written with greater circumſtances in the boke of Leuiticus, which place if ye cōſider w this, and conſidering Gods eternal veritie to haue his effect in euery age & natiō, which ſo dothe offende, then ſhalt thou ſee, ō England, that this is the iudgement which thou ſhalt not, nor cāſt not eſcape, if ſpedily thou repent not thy ſhameful defectiō & withall humilitie returne to the Lord, whome ſo traiterouſly and ſo publikely of late dayes thou haſt refuſed. For theſe ſeuere iudgemētes once executed againſt Iſrael and Iuda may be to thee, who once haſt profeſſed thy ſelf ſubiect to God, and haſt vnthankfully departed from his ſeruice, & yet of mercie is called againe: to the (I ſay) may thoſe ſeuere iudgemētes

Leui.26.

Iere.7.

4.Kin.25.

Let the iuſte puniſhements of other nations moue the, ō England, to repentance

tes be a mirror & glaſſe, in which thou maiſt beholde what ſhalbe thy final & miſerable deſtructiō, if by vnfayned and ſpedie repentāce thou remoue not the vengeance, ẇ hangethe ouer thy head. And to the ende that better thou mayeſt trye & examine thy ſelf, I wil ſhortly touch the ſtubburne inobedience of that people, the long pacience and gentle dealing of God with their moſt miſerable and lamentable deſtruction.

Thre hundreth yeres and mo from the depatture of the ten tribes from the houſe & royal ſeate of Dauid dyd Iuda prouoke God to diſpleaſure, nowe by Idolatrie, nowe by hill aulters, nowe by cōfederacie and ioyning of handes with wicked princes & vngodly nations, by whome they were euer drawne from depending and truſting vpon God to the vayne truſt and confidence of men. A-

In this tyme reigned Rehoboam, Abiah, Ioram & 10 others, all Idolatrous kinges.

4. *King.* 14 15.
3. *King.* 16.
4. *King.* 8

gainſt theſe and other vices from tyme to tyme dyd God ſend his prophetes to call them to repentance and did alſo rayſe vp ſome tymes good and godly Kings to
2.Para.19. make publique reformation as
2.Para.17. towching the religion. But what reformation was found in lyfe, maners and conuerſation, what reuerence dyd the multitude beare vnto God, how was the religiō imbraſed in their hartes, and how long was it reteined in ſuche perfectiō as was cōmanded, the prophetes do teache, & hiſtories beare witneſſe and plainly affirme, that euen in the dayes of the moſt godly Kinges (of Ezechias & Ioſias I meane) the Scribes & Lawiers dyd write deceytfully to thruſt out the weakeons frō their cauſe, to ſpoyle the wydow, & to oppreſſe the orphelin. Their Iudges were bribers, and their princes were partakers with theues.

Lawiers.
Eſai.10.
Iudges & Prince.
Eſai.1.
Eſai.5.

They

They ſaid that euil was good, and good euil, they wolde haue pleaſing things ſpokē vnto them, and commanded, that no mention ſhulde be made of the holy one of Iſraél. for his word was a burthen vnto them. Of the Nobilitie ſome were traytours, ſome auaricious, ſome vnconſtant as wauerīg reedes, ſome gredy dogges and vnſatiable wolues, deuoring the praye wherſoeuer they might catche it. The people of the lande were deceitful, all handy crafts, marchandiſe and vittayles were corrupt by their couetous practiſes. They were ready but to ſclander and oppreſſe the pore, the nedy and the ſtrāger. The coniuration of prophetes was in the midſt of them, euen as a roring lyon, &c. They healed the ſores & botches of the people, princes & gouerners with

Eſai. 57.

Iere. 23.

Nobles.

Eſai. 56.

Comment.

Prophetes & prestes.

vnprofitable plasters & laid soft pillowes vnder the heades of suche, as securely slept in all iniquitie. The prestes had violently rent in sunder the Lawe of God, they had prophaned his sanctuary by their owne inuentions, and by reteining suche a myxed and inuenomed religiō, as from olde Idolators they had receiued, and that becausse it pleased their kinges, chiefe rulers, and gouerners, it must nedes be good and please them. They made no difference betwixt that which was holy and cleane (becausse it proceaded frō God) & that which was prophane & filthye, which wicked Idolaters had inuented and deuised. The pastors finally were become dumme dogges, their watchemen were blide giuē to excesse, slowth fulnes and sleape, & to be short, they came to that corruptiō, that the Lord dyd seke a man to repaire

The corruptiō & mixture of Religion.

Ezech. 8. 9.

Ezech. 22.

Pastors.

paire the hedge agayne, & to ſtād in the gappe before him, that the land ſhulde not be waſted, but yet he founde none. for all were declined, all ſoght their own aduātage, no man called for iuſtice & equitie, no mā was iudged of faithe and veritie. They brogh̄t forthe coccatriſe egges, their fete rā to miſchief, thei made haſt to ſhed innocēt blood; they nether knewe, nether yet would knowe the way of peace, but to ſuche horrible confuſiō came all things, that the veritie was baniſhed, and who ſoeuer departed from iniquitie, was made as a praye to all men. Which thigs, when the Lord dyd conſider, and dyd ſee, that none wolde ſet them ſelues, no man (I ſaye) that opponed him ſelf to ſo horrible iniquitie, his owne arme gaue him ſaluation, and his owne iuſtice dyd holde him vp, &c. he powred forthe (after dyuers pla-

Ezech. 22.

Eſai. 59.

Beholde, ó England, this vniuerſal defectiō, compare it with thy former & yet preſent ſtate, & be warned.

gues) his furie vpon that nation at once, and in the hote fyer of his anger dyd he consume them, and so dyd rewarde their wicked wayes vpon their owne heades, as before was threatened by the mouthe of Moises.

Deut.18.

These testimonies and many mo (which to auoyde prolixitie I omit) we haue of the prophetes, how corrupt was the whole body eue in the dayes of the most godly Kinges, yea, euen in the dayes, when the plagues were vpō them. And the histories do witnes, that no soner dyd euer any Idolater rise, but that so sone from the highest degre to the lowest, from the prince to the Prophet (a meane nombre except) were all redy to obey, what soeuer was commanded by suche as were placed in honors and auctoritie. The historie dothe farther witnes, that the princes of Iuda after

Such as the price is, such commonly are the people.

ter the deathe of Iehoiada, by whoſe wyfe Ioas was preſerued in that moſt cruel murther of all the kingly ſeade made by Athalia, and by whoſe moſt faithful diligence the ſame Ioas was in the ſeuenthe yeare of his age made king ouer Iuda: the conuenant and leage, before broken by Idolatrie, was renued agayne betwixt God and the people, and betwixt the people and the king: to witt, that the one and the other ſhulde be the people of the Lord, by renuing of which cõuenant vnhappie and cruel Athalia was killed, the people dyd enter into the houſe of Baal, brake it downe with his altars and images, euen to powder, and finally before ỹ altars of Baal dyd moſt iuſtely kyl Mathã Baals great preſte: after ỹ deathe (I ſay) of Iehoiada, by whoſe godly prouidence

2. *Para.* 24.

4. *King.* 11.

This had bene thy bounden dutie ỏ England in the dayes of that moſt execrable Idolatres Marie.

all theſe thinges were broght to paſſe ẏ prices of Iuda came & bowed thẽ ſelues vnto the King, making no doute this petition vnto him, that they might haue the religion, which lõg had bene reteined amongſt the Kings of Iuda, euen from the dayes of Salomon, & ẏ they ſhulde not be ſo ſtraytly bonde, as the couenant made by Iehoiada commanded; ſo they wolde not returne (as may appeare they did alledge) to Baal, but ſtande content with their hylaltars, their thickets of wood and ancient Idols. And that this was their petition the hiſtorie giueth playne light. For it ſaith, And the King hard them: & they leauyng the houſe of the Lord the God of their fathers, ſerued thickets, and Idols, which thing albeyt it dyd ſo diſpleaſe the Lord, that he ſent his prophetes ſharply to rebuke their vnthankful defection, yet

Note this practiſe & the ſucceſſe therof

was

was there no redreſſe. For the King, princes and people were conſpired againſt God, and ſo from Idolatrie proceded to cruel murther, as the hiſtories doth witnes in the dayes of Achas.

The ſame abominations remayned in all eſtates. For Vrias the highe preſte him ſelf at the commaundement of the King buylded an altar as the King had ſent him a paterne from Damaſcus, & ſo left the altar of the Lord, and brent ſacrifice vpon that great altar, &c. 4. King. 16.

In the dayes of Ezechias (that zelous and Godly King) what were the hartes of the nobilitie and people towardes Gods true religiō, it may appeare by the ſequel. For ſtreght after his death dothe the whole multitude returne with Manaſſes vnto Idolatrie, abhominations and cruel murther, yea euen while the King

Sobna Treasorer.

dyd lyue, that treasonable traytor Sobna, enemie to God, to his true worshipp and to his prophetes, was treasorer and in highest auctoritie.

Ieremie & Ezechiel do witnes that the princes, prophetes & people were so corrupt euen to the verie day of the destruction, yea, and after the same, that Zedechias (of nature by all apparãce nor verie cruel, but yet faint harted for lacke of faith) was cõpelled at their commandement to put Ieremie in prison and to gyue them permission to put him to death at their pleasures, whose lyfe by Gods mightie prouidence yet preserued, and being called to the presence of the kinge, to whome he gaue in Gods name most holsome counsel, yet durst not the Kig for feare of his princes nether follow the same, nether

Iere. 36.

nether yet let them vnderſtande what cõmunication was betwixt the Prophet and him.

Ezechiel in his viſion ſaw the people and princes declined from God, and dyd alſo heare theſe wordes ſpokẽ by God: The iniquitie of the houſe of Iſraél, and Iuda is great aboue meaſure, the earthe is ful of blood, and the Citie ful of defection. For they haue ſaid, The Lord hathe left the earthe, and the Lord ſeethe vs not. *Ezech.8.9*

After that moſt miſerable deſtruction of Ieruſalem, when a remnant of the poore people and Nobilitie (who had eſcaped the edge of the ſword) were left in the lande with the prophet Ieremie and with Godolias the ſonne of Ahikam, their olde venome of rebellió againſt God & his reueled wil was nothing purged. For albeyt that the princes, *Iere.40.*

Iohannah the ſonne of Carea, &
Iezanias the ſõne of Hoſeas with
the whole people had promiſed
vnto Ieremie by a ſolemned othe
to do what ſoeuer the Lord ſhul-
de commaunde vnto them by his
mouthe: yet when he commaun-
ded thẽ in the name of the Lord
to abyde in the lande and not to
carie the people to Egypt, they
nether feated, nor aſhamed to
ſay vnto him, thou ſpeakeſt a lye,
the Lord hath not ſent the to vs,
Iere.43. commaũding that we ſhulde not
go to Egypt, &c. to Egypt wil
Iere.44. we go, and we wil ſerue the que-
ne of heauen, &c. euen as our an-
cient kinges, and fathers dyd
before vs? and ſo in deſpite of
God, of his prophet, and of his
worde reueled vnto them depar-
ted from the lande, which the
Lord had giuen to the ſeade of
Abraham, vnto Egypt infected
withe all Idolatrie. And thus
from

from their original they continued in rebellió euē to the ende, when they dyd vtterly forſake God. for what ſocuer they pretēded, it was nothing els, but a playne denial of God, of his leage & of his conuenant, to contract familiaritie, alliance or peace agaynſt his playne precept with that nation, from whoſe tyránie God had before deliuerd their fathers. And therfore he gaue them moſt ſtrait commandement, that they ſhulde neuer returne to that bondage agayne.

How long and how paciētly dyd God fight againſt this their rebellió, is eaſie to be vnderſtād by the hiſtories and prophets: but how ſeuere in the ende were the plagues and iuſte vengeance powred vpon the kinges, princes & people, dyd verie Ethnickes thē ſelues giue teſtimonie & record. Their land & cities were ſpoy-

Behold 3 frutes of Idolatrie.

led, burnt and left desolate: wo-
mē for hungre cōpelled to eate
their owne children. Oft were
they brought in thraldome & sub-
iection of strangers, and finally
4. King. 6. the glorie of the Lord was re-
moued from his sanctuarie, ẃ he
him selfe dyd sweare ẏ he woulde
Exeh. 9. prophane by reasō of their great
abominations. And so he dyd, for
Iere. 39. it was brent, the vessels and or-
namentes of it caryed to Baby-
lon, the whole Nobilitie of Iu-
da, and the Kinges sonnes were
kylled in his owne presence, af-
ter whiche most miserable sight
his owne eies were put out, he led
to Babylon, where he remayned
prisoner vntil his death. Those
that departed to Egypt dyd ne-
Iere. 43. uer returne agayne to Ierusalem,
but perished most miserablie,
as the prophet dyd threaten.

for

This is the glasse, this is the
mirror (ô England) in whiche I
woulde

would, that dayly thou shuldest behold, what shalbe the final end of those, that do abuse the long sufferinge of God most mercifully calling all to repentance. Yf thou shalt thinke thy self pure and cleane from any of the crimes, which before is noted in that people, alas thou shalt declare thy self more then impudēt. For all other your iniquities omitted, this your last and vniuersal turning from God by the open denyal of his Gospel professed, declareth you from the highest to the lowest manifest trayTours against his godly maiestie. It is you all together, who most cruelly haue shede the blood of a nomber of your brethern and sisters, ẅ from vnder the alter crie to be reuenged. There is no person giltles in Gods presence, who hathe bowed their knees to Idolatrie (what soeuer excuse

Reue. 6.

they liſt to pretend) but as al are Idolaters, ſo are and ſhalbe reputed murtherers before God, w do not waſhe awaye that infamie & innocent blood by vnfayned repentance.

The names of ſo many as could be now gotten, are annexed in the end.

No other aſſurãce wil I requyre that your plagues are at hande, and that your deſtructiõ approcheth, then that I ſhal vnderſtand that ye do iuſtifie your ſelues in this your former iniquitie. Abſolue and flatter you who ſo liſt, God the father, his ſõne Chriſt Ieſus, his holy angels the creatures ſenſible and inſenſible in heauen and in earth ſhal ariſe in iudgement and ſhal condem you, if in tyme ye repent not. The cauſe ẏ I wrappe you all in Idolatrie, all in murther and all in one and the ſame iniquitie, is that none of you hath done your duetie, none hath remembred his office and charge,

whiche

whiche was to haue reſiſted to ẏ vttermoſt of your powers that impietie in ẏ beginning. But ye haue all followed the wicked cõmandement, all haue conſented to cruel murther, in ſo far as in your eies your bretherne haue moſt iniuſtly ſuffered, and none opened his mouth to cõplayne of that iniurie, crueltie & murther, I do euer except ſuche, as either by their deathe, by abſteyning from Idolatrie or by auoyding the Realme for the iniquitie in the ſame committed, dyd giue teſtimonie, that ſuche an horrible falling from God dyd inwardly greue them. Theſe I except, but all the reſt euen from the hyghest to the loweſt I feare no more to accuſe of Idolatrie of treaſon againſt God committed, and of cruel murthering of their brethern, then dyd Zacharias the ſone of Ichoiada feare to

The duetie of England when Idolatrie was firſt erected.

Oſeas. 5. 7.

say to the king, princes & people of Iuda, Why haue ye transgressed the commaundemētes of the eternal? It shal not prosperously succede vnto you, but euē as you haue left ỹ Lorde, so shal he leaue you.

2. Paral. 24.

And albeyt my blood shulde be shed for this my affirmation, as his was, yet hauyng the testimonie of a good conscience, that I speake not nor write not of priuate malice against any person, I wil stil crie as before. For at your handes (onles that spedely and vnfaynedly ye repent) shal God require all the blood, not onely whiche lately hathe bene shed by your moste wicked permission, but also of all those, that for the same cause haue suffred from the beginnyng. Tremble therfore, feare, confesse and vnfaynedly repent, that ye may escape the vengeance prepared. Your humi-

Math. 23.

By true repentace you shal escape Gods vengeance.

humiliation, confeſsion and repentance may now obteyne no leſſe of Gods great mercie, then dyd Ioſias, his nobles and people in the ſame caſe, to whome in all things you are ſo lyke, as one beane is to an other. For no crime is ſo haynous, whiche God will not caſt in the bothome of the ſea, ad bury in perpetual obliuion, if you with vnfaynod hartes turne to ỹ Lord your God, whome ſo greuouſly you haue offended. 4. Kin. 3

This conuerſion and repentance requireth no dout a reformation, remouyng and ſuppreſſing of all abuſes, all wrong, all violence, all oppreſsiō & fraude how long, in whome & by whōe ſoeuer they haue bene mainteyned, practiſed or permitted. But remitting all ſuche thinges, as be without the religion, to ſuche as God ſhall farther moue with

his holy ſpirit to inſtruct you, I ſay that your conuerſion vnto God and vnfayned repentance requyreth two thinges. Firſt, that the religion and true honoring of God may be at once broght to that puritie, which his worde requyreth. Secondarely, that order may be taken, ſo farre as in you lyeth, that the ſame religion, which God approueth, may be kept inuiolable amongſte you for euer, and that the people vniuerſal may be inſtruct in ỹ ſame.

two thinges required in ỹ reformation of religion.

For the firſt point touchinge reformation of religion ỹ muſte at once ſo purge and expel all dregs of papiſtrie, ſuperſtition and Idolatrie, that thou (ô England) muſt iudge and holde execrable and accurſed, what ſoeuer God hath not ſanctified vnto thee by his worde, or by the action of our maiſter Chriſt Ieſus. The gliſteringe beautie of vayne ce-

remo

remonies, the heaping of thinges perteyning nothinge to edificatiō, by whomesoeuer they were inuēted iustified, or mainteyned, ought at once to be remoued and so trodden vnder the obedience of Gods worde, that continually this sentence of thy God be present in thy hart and readie in thy mouthe, Not that which appeareth good in thy eies shalt thou do to the Lorde thy God, but what the Lord thy God hath cōmaūded thee, that shalt thou do: adde nothing to it, diminishe nothing from it.

Vayne ceremonies, and such as serue not to edification, ought to be abolished.

Let not the King and his proceadinges (what soeuer they be) not agreable to his worde be a snare to thy conscience. O cursed were the hartes that first deuised that phrase in matters of religion, wherby the simple people were broght to one of these two inconueniences: to wit, that

No prince or parlament ought to do anie thinge in matters of religion without the assurance of Gods worde.

ether they dyd esteme euerie religion good and acceptable vnto God, which the King and parlament dyd approue and commande, or els, that Gods religion honor and seruice was nothinge els, but deuises of men. O England, England, let this blasphemie be first of all others remoued. For how horrible is it to remember that the religion, and honoringe of the eternal God shalbe subiect to the appetites of foolishe and inconstant men? Let Gods worde alone be the rule, and line to measure his religion. What it commandethe, let that be obeyde: what it commandeth not, let that be execrable because it hathe not the sanctification of his worde vnder what name or title soeuer it be published.

Halt no longer on bothe partes: let not those voices prevayle in your parlament. This to our

gement is good and godly, The voices & counsel of such as are neither hote nor colde.
is the people can wel beare, his repugnethe not to Gods worde, and when the people be better instructed, then may we procede farther &c. O dissemlinge hypocrites, playne messingers of Sathan. Now I do write, whiche some tyme I haue said to your faces, that whatsoeuer God (in matters of his religion) hathe not sanctified by his expressed worde, the same, I say, before his maiestie remaynethe execrable, pollute, and defyled. and so in fewe wordes, this is the first point, which your true conuersion requireth: to wit, that his onely worde reforme his religion.

The inuiolable preseruation of Gods religion (whiche is the second point) requireth two principall thinges: the one that prayer nor libertie be permitted to any, of what estate, degree, or autoritie

None ought to be freed fro the yoke of discipline, nor permitted to decline from ỹ religiō of God.

ỹ euer they be, ether to lyue with-
out the yoke of discipline, by
Gods worde commaunded, ether
yet to alter, to chaunge, to disa-
null, or dissolue ỹ least one iott
in religion, which from Gods
mouthe thow hast receyued. But
let his holy and blessed ordinaun-
ces, by Christ Iesus to his Church
commaunded, be with in thy li-
mittes and bondes so sure and
estáblished, that if prince, king,
or Emperour would enterprice
to change or disanul the same,
that he be of the reputed enemie
to God, and therfore vnworthie
to reigne aboue his people, yea,
that the same man or mē, that go
aboute to destroy Gods true re-
ligion once estáblished, and to
erect Idolatrie, which God dere-
steth, be adiudged to death accor
ding to Gods commaundement;
the negligence of which parte
hathe made you all (those only

None compellinge Gods people to Idolatrie ought to be permitted to reigne ouer them.

Deut. 13. Idolaters ought to be put to death.

ex-

xcepted, whome before I haue
xpreſt) murtherers of your bre-
hern, deniers of Chriſt Ieſus, &
anifeſt traytours to Gods ſo-
eraigne maieſtie. Which hor-
ible crimes if ye will auoyde in
me cominge, then muſt ye
I meane the princes, rulers &
eople of England) by ſolemned
the renue the couenant betwixt
God and you in the ſame forme
s Aſa king of Iuda dyd in the li-
e caſe.

They made a couenant (ſaieth
he hiſtorie) that they wolde ſeke
he Lorde God of their fathers
ith all their hart, and with all 2. Para. 15.
eir ſoule, and that whoſoeuer
ulde not ſeke the Lord God of
rael, he ſhulde die the deathe,
hether he were great or ſmall,
an or woman. And they dyd
veare vnto the Lord with a
reat othe, and with the ſounde
f trumpet and of ſhaumes, and

of this o the dyd all the Iewes r
ioyse. For with their whole ha
they dyd swcare, and they sog
The Lord is found of all them, that vnfaynedlie seke him. God with vnfayned affectio
and he was founde of them, an
the Lord gaue them rest on eue
side. This is thy ductie and this
the onely remedy (ô England)
stay Gods vengeance, which lo
ge thou hast deserued, and sha
not long escape, if this religion
honor be subiect to mutation an
change, as oft as thy rulers lif
or as by reason of death they sha
be changed and so this brief
is the first thing, which tho
must with inuocation of God
name prouide for establishing
of his true religion.

The other part, touching th
instruction of the people, stan
deth muche in the faithful dili
gence of those, to whome th
charge of preaching shalbe com
mitted. But whē I remembre tha

herr

orrible confusion, which befo-
re was mainteined euen by thoſe,
which wolde be eſtemed chief pil
lers of religion, I do more feare
to be playne in this matter, then
in all that, which before I haue
ſpoke. For it may be that in ſpea
king the ſimple trueth I may dis-
pleaſe thoſe, whome willingly
for no earthly profet I wold of-
fende. Neuertheles ſeing the cau
ſe is not myne, but pertcyneth to
Chriſt Ieſus, and to the feeding
of that flocke, which ſo earneſtly
and tenderly he dyd commend *Iohn.21.*
to Peter, and to all his faithful
paſtors to the worldes end, wh at
ſoeuer man ſhal iudge, I dare
not ceaſe in Gods name to re-
quire of you a ſeuere reforma-
tion of thoſe thinges, which *Eſai.56.*
were before vtterly diſordered.
And firſt in the name of the Lor-
de Ieſus I require of you, that no
dūme dogg, no poiſoned and po-

No dūm dogg nor poiſoned papiſte ought to haue any charge of Chriſtes flock.

ſtilent papiſt, none, who befor hath perſecuted Gods children or obſtinately mainteined Idolatrie, be placed aboue the people of God to infect and poiſon (for other profet they ſhal do none) the ſoules of thoſe, whome Chriſt Ieſus hathe redemed with his pretious blood. Secondly that benefice vpon benefice be heaped vpō no mā, but that a ſufficient charge with a competent ſtipend be aſsigned to the workeman. For ō how horrible was that cōfuſiō, that one man ſhulde be permitted to haue 2.3.4.5.6.or.7. benifices, who ſkarſely in the yeare dyd ſo often preache: yea, that a man ſhulde haue the charge of them, whoſe faces he neuer ſaw. Let that peſtilence, proceading from auarice, be vtterly auoyded. Let not men at their pleaſures preach when and where they liſt, but ſo ſone as a Godly order may

Plaralitie of benefices reproued.

may be eſtabliſhed, let the partes and bondes be aſsigned to euery one. Londō in tymes paſt was indifferently prouided for, but alas what barbarous ignorāce was in the reſt of the Realme. *London.*

Thirdly let no man be charged in preaching of Chriſt Ieſus aboue that, which one man may do, I meane, that your Biſhoprikes be ſo deuided, that of euery one, as they be nowe (for the moſt part) be made ten, and ſo in euery Citie and great towne there may be placed a godly learned man with ſo many ioyned with him for preaching and inſtruction, as ſhalbe thoght ſufficient for the bondes committed to their charge. The vtilitie wherof you ſhal vnderſtand within few yeares greatly to redoūde to the profit of ỹ ſimple flocke. For your prowde prelates great dominiōs & charge (impoſsible by one man to be

The great dominions and charge of prowde prelats is the inuention of Antichriſt.

diſcharged) are no parte of chriſts miniſterie, but are the maintenãce of the tyrannie firſt inuented & yet reteyned by the Romane Antichriſt.

Fortely that diligent hede be taken, that ſuch, to whome the office of preaching is committed, diſcharge and do their dueties. For it is not, nor wil not be, the chanting or mumbling ouer of certeyne pſalmes, the reading of Chapiters for mattens and euen ſong, or of homelies onely, be they neuer ſo godly, that fede the ſoules of the hũgrie ſhepe. Chriſt Ieſus him ſelf, his holy Apoſtles, and that elected veſſel Paul do teach vs an other leſſon, all commanding vs to preach, to preach, & that to preach Chriſt Ieſus crucified, &c. What efficacie hath ẏ lyuinge voice abouc ẏ bare letter red, the hungry & thirſtie do feele to their cõfort: but the other maketh

The office of true Miniſters.

keth for maſter parſons purpoſe, who reteining in his hãdes a nõbre of beneſices appointeth ſuche in his place, as are altogether deſtitute of the gifte of preaching. But let all ſuche belly gods be whypt out of Gods holy Tẽple. *Philip.3.*

Fiftely let none, ẏ be appointed to labour in Chriſtes vineyarde, be entangled with ciuil affaires, and as ye call them, the affaires of the Realme, except it be whẽ the ciuil magiſtrate and miniſters of the worde aſſemble together for executiõ of diſcipline, ẇ is a thīg eaſie to be done without withdrawīg any perſõ frõ his charge, if that, ẇ is before expreſſed, be obſerued. For as touching their yearly cõmynge to the parlament for matters of religion, it ſhalbe ſuperfluous and vaine, yf Gods true religion be ſo once eſtabliſhed, that after it be neuer called in controuerſie. *Matt.20.* The miniſters of the worde ought not to exerciſe any ciuil office or to be intangled with the affaires of the Realme.

Diſcipline muſt be executed without reſpect of perſons

And as touching execution of diſcipline, that muſt be done euerie Citie & Shier, where ẏ Magiſtrates & miniſters are ioyned together without any reſpect of perſons, ſo ẏ the miniſters, albeit they lack the glorious titles of Lordes, & the deueliſh pompe, ẅ before appeared in proude prelates, yet muſt they be ſo ſtowte & ſo bolde in Gods cauſe, that yf the King him ſelf wolde vſurpe any other autoritie in Gods religion, then becometh a membre of Chriſts body, that firſt he be admoniſhed accordig to Gods worde, and after, yf he contemne the ſame, be ſubiect to the yoke of diſcipline, to whome they ſhal boldly ſaye, as Aſarias the highe preſte ſayd to Vſaias the king of Iuda: It is not lawful for the, ô Vſaia, to offer incenſe, but it apperteyneth to the preſtes the ſonnes of Aharon, who are conſecrated

The Miniſters muſt be ſtowt and bolde in Gods cauſe albeit they wãt the glorious & vayne titles of Lordes.

2. Par. 26.

ted to burne it. Passe out therfore, for thou hast offended, which thing shal not redounde to thy glorie, &c. This is the duetie (I say) of all Christes faithful ministers, whensoeuer any man, be he kinge or Emperour, vsurpeth to him selfautoritie against God, to rebuke him openly, to resiste & gainstãde him to the vttermost of their power, whome the Lord by the spirite of his mouthe and power of his worde shal cõfounde, euen as he dyd the pride of Vsaias, yf they be strong & valiant in Gods cause. 4. King. 26

Now last (omitting things of no lesse importance to your wisdomes) for the preseruatiõ of religion it is most expediẽt, that scholes be vniuersally erected in all Cities, and chief townes, the ouersight wherof to be committed to the magistrates and godly learned men of the said Cities, & Scholes to be vniuersallie erected.

townes, that of the youth godly instructed amongst them a seade may be reserued and continued for the profet of Christes Church in all ages.

An answer to two obiectiõs.

It remayneth briefly to answer to two things, w̃ may giue you occasion to faint in this the Lordes worke. First the lacke of workemen to put things in suche order as is requisite: and secondly the feare of tumult and sedition within your selues, or inuasion of forren Nations. In Gods Name I feare not to affirme that nether the one nor the other shal hurt you in the end, yf you with your whole hartes seke Gods glory to be promoted, and all sortes of abominations to be rooted owte. For yf you pray with earnest affection, he shal indue suche as ye know not with wisdome and knowledge to rule in his Church to the comfort of his flocke.

There

There be mo laborers, then the eies of man ſeeth, that profitably wolde worke in the Lordes harueſt. And as for feare of ennemies, they may with Choron, Dathan and Abiron conſpire againſt Moiſes and Aron, with the Moabites and Ammonites againſt Ioſaphat, or with proude Sinnacherib againſt Ezechias and afflicted Zion. But rather or thou ſhalt de confounded, yf with a perfite hart thou ſeke the Lord thy God, rather (I ſay) ſhal the earth open and deuoure ſuch rebels, rather ſhal thine ennemies euery one murther other, & rather ſha' ỹ Angels of the Lord fight for thy deliuerance, or the worke be hindered and periſhe in thy handes.

Num.16. *2.Para.20.* *2.Para.32.* *Num.16.* *4.Kin.20.* *2.Par.32.*

But yf thou, ô England, for any reſpect delay thy repentance and conuerſion vnto God, yf thou ſhalt ſtil foſter in thy

bosome the generation of vipers, yf thou shalt reteine in honour & autoritie suche, as haue declared them selues ennemies to God and to his eternal trueth not by any infirmitie, but of determined malice & set purpose, to murther & destroy Gods chosen children: yf finally thou shalt not study to wrooteout and cutof such rotten membres, as can do nothing, but infect the whole body: then call I to witnes againſt the both heaué & earth, that I and others the seruantes of God, who faithfully & in tyme haue warned thee of thy duetie and vengeance to come, are & shalbe cleane frō thy blood, which shortely shal perishe, yf thou contemne the admonitiōs of Gods messingers. To late it shal be for thee to howle & crie, when the flame of Gods hote displeasure shal begyn to burne. It wil not thē be ỹ flattering intisemē-

Deut. 4.

Be warned o England, yf ỹ wilt escape Gods vēgeāce

tes

tes and vayne policies of ſuche, as ſeke more thē ſelues then Chriſts glorie, that wil extīguiſhe it. No, it ſhal burne and ſhal deſtroy the head and the tayle, the prince and the falſe prophet, the roote & the brāches of ſuch impietie. Be warned therfore, yf thou liſt eſcape vengeance, which is already prepared for the inobedient.

But ô you that in ſorow of hart ſee theſe abominations, that lament and do not pollute your ſelues with them, let your hartes reſt vpon the Eternal, who ſhalbe to you a rocke & a ſtrong caſtle of defence. Althogh the heauen and the earth ſhulde be confounded, yet ſhal his mercie deliuer you from danger, & in verie experience and ioy of hart ye ſhal ſinge: ô Lord, thou art our God, we ſhal exalt & confeſſe thy Name, for thou haſt done wōderous thinges. Thy counſels are profo-

Such as vnfaynedly feare the Lord ſhal finde comfort in their greateſt daunger.

Eſai.25.

unde, far of to mans iudgement, but yet are they true & ſure. The ſtrong tenthes and the palaces of the proude haſt thou broght to ruine, ſo that they ſhal neuer be reſtored again, and therfore the ſtrong people ſhal glorifie thee, yea, the Cities of tyrannous nations ſhal feare the, &c. Beholde this is our God whome we haue abiddē, he hathe ſaued vs. This is ỹ Lord, whome we looked for, we ſhal reioyce and be ioyful in his ſaluatiō, &c. This (I ſay) ſhal be the ſong, which in experience of the Lordes deliuerance your hartes ſhal ſing, euen when Gods moſt ſeuere iudgementes ſhal in your eies be executed againſt the vngodly, and therfore call thou for ſtrength to continue to the ende.

God

A PRAYER.

GOD the father of our Lord Ieſus Chriſt by the power of his holy Spirit ſo illuminate and ſo moue your hartes, that clearly ye may ſee & perfitly vnderſtād, how horrible hathe bene your fall from his veritie, how fearful and terrible it is to fall into his hādes without hope of mercie, & what is that his vnſpeakeable mercie, which yet agayn he offreth vnto you, and that it may pleaſe his eternal goodnes to indue you w̄ ſuch wiſdome, prudence and fortitude, that ſeing his good pleaſur in his worde reueled, without all feare ye may follow the ſame to the aduauncemēt of his glorie, to the conſolatiō of his afflicted Church, and to your euerlaſting comfort through our onely mediator, redemer, peace maker & lawgeuer Chriſt Ieſus our Lord.

whose holy Spirit rule your hartes in his true feare. So be it.

From Geneua the 12. of Ianuarie.

M. D.. L I X.

THE NAMES OF SOME PART OF THOSE

most faithful seruantes and deare childrē of God, which lately in thee and by thee (o England) haue bene most cruelly murthered by fyer & imprisonment for the testimonie of Christ Iesus and his eternal verite, whose blood from vnder the aulter crieth lowde to be auenged on them, that dwel vpō the earth, as before is mencioned, besides a great nombre of Gods children who vnder the pretence of treason suffred for Christs Religion. Reuel. 6.

THE YERE M. D. LIIII.

At London

IOhn Rogers preacher. *The 4. of Februarie.*

At Couentrie

Laurence Saunders preacher.

At Hadlay.

Roland Taylor preacher.

At Gloceſter.

9 Iohn Hooper late Biſſhop of Glo ceſter.

At Carmarden

22 Robert Ferror Biſſhop of S. Da- uids.

Marche.

At London

the 5. Thomas Tomkins weauer.

At Bmndwood

15 William Hunter prentis.

At Horndon on the hil

25 Thomas Higby gentleman.

At Rayley

25 Thomas Cauſſon gentleman.

Teare 1555.

At Braintrie

27 William Pigat weauer.

At Mulden

28 Stephan Knight butcher.

At Danberie

28 William Dighel.

At Colcheſter

28 Iohn Laurence preacher.

April. Iohn Alcock died in newgate

2 priſon.

24 *At weſminſter*

William Flower alias Brache, who

se hand was first cut of for striking a preste in his zele being at masse.

At westchester.

George Marche preacher.

At London

Iohn Cardemaker. May 31

Iohn Waren vpholster. 31

At London *Iune.*

William Tooly seruingmã was hanged, buried, and then taken vp and burnt, because at his death he praied thus, From the tyrannie of the bisshop of Rome, requiring the people to say whim, Good Lord deliuer vs. 4

At Chelmisford

Thomas Wats lynen draper. 10

At Cockshall

Thomas Hawkes. 11

At Ratcheford

Iohn Symson weauer.

At Railey

Iohn Erdley.

Nicolas Chamberlayn.

At Manyngtrie

Thomas Osmunde.

12 *At Harwitch*

William Butler.

Iulie. *At London*

1 Iohn Bradforde preacher.

Iohn Liefe prentis.

2 William Ming Minister died in Maidestone prison.

At Cantorbery in one fier

12 Iohn Bland Minister.

Iohn Franks Minister.

Nicholas Sheterden.

Humfrey Middleton.

At Dartforde

Iohn Wade.

At Lewes

Dirrick Haman.

At Steuenyng

John Lander.

At Chichester

Thomas Euerson.

Richard Hooke a lame man.

At Rochester

Nicholas Hall.

A

At Tunbridge

Ioan Polley 30

At Reading

Willia Ailewarde died in priſo. *Auguſt.*

At Sainct Edmondsbury

Iames Abs. 2

At Vxbridge

Iohn Denleye gentilman.

At Stratfordelowe

Warens widowe.

At Cantorbury

William Cocker gentilman. 23
Richard Collier.
Henrie Laurence.
William Hopper.
William Stere.
Richard Wright.

At Taunton

Roger Corier. 24

At Sainct Albons

George Tankerfelde. 26
William Baumeford.

At Vxbridge

Patrick Patingham.

At Stanes

Robert Smith.

At Stratford

30 Steuen Harwood.

At ware

Thomas Fusse.

At Safronwalden

31 Iohn Newman.

At Barnet

William Hailes.

At Ipswitch

September 2 Robert Samuel.

At walsingham

3 William Alyn.

At Chetford

Thomas Cobbe.

At Texford

Thomas Coe.

At Cantorberie

6 George Bradbridge.
Iames Tuttye.
George Catner.
Robert Streter.
Antonie Burward.

At London

21 Iohn Liefe died i Newgat priso.

At

At Litchfeld

Thomas Hayward de.
Thomas Gorway.
Tyngle died in Newgate priſon
Richard Smith died in Lowlers tower and was buried in ỹ fields

In Lowlers tower

died George Bing.
William Androwes.

At Couentrie

Robert Glouuer gentleman. 19
Cornelius Bungaye.

At Ely

William Wolſey weauer.
Robert Pigot painter.

At Oxford

Nicolas Ridley Biſſhope of Lõ don. *October* 4.
Hugh Latymer before Biſſhope of Worceſter.

At Cantorberie

Iohn Web gentleman. 16.

At Cantorbury

31 George Roper

Decemb. Gregorie Painter.

At Colcheſter

7 Iames Gorie died in priſon.

At London

14 William wiſeman died in lolers tower and was caſt into the fields, and commãdmẽt giuen that he ſhulde not be buried, but in the night godlie mẽ buried him.

In London

18 Iohn Philpot Archedeacon of Wincheſter.

Ianuarie. Thomas Whitwel miniſter.

27 Barlet Grene gentilman.

Thomas Browne.

Iohn Tutſon.

Iohn went.

Agnes Foſter.

Ioan Laſheford.

At Cantorburie

31 Iohn Lowmas.

Anne Albright.

Ioan

Ioan Soalle.
Ioan Painter.
Agnes Snode.

At Ipſe-wytche

Anne Potten. Michaels wife. *Februarie* 19

At Oxforde

Thomas Crammer Archebiſſhop of Cantorbury, whoſe worthie workes do yet remaine. *Marche.21*

At Salisburie

Spicer.
Maundrell. 24
Coberley a taylor.

Yeare 1556.

At Cambridge

Iohn Hollyarde Miniſter. *April.2*

At Rochester

Hirtpoole.
Beches widowe.

At London

William Tymmes Miniſter. 10
Robert Drakes alias Gyen Miniſter.
George Ambroſe.

Iohn Cauel.
Thomas Spurge.
Richarde Spurge.

At Colcheſter.

28 Chriſtopher Lyſter Miniſter.
Iohn Maſe.
Richard Nicholl.
Iohn Spenſer.
Iohn Hamon.
Simon Ioyne.

At Gloceſter

Maie. 5. Thomas a blynde boye.
Croker.

At London

13 Margaret Eliot mayden cõdemned died in Newgat,& was buried in the fieldes.

At Stratfordebowe

15 Iohn Vpriſe a blynde man.
Hugh Lauerok a lame man.

In London

16 Katharin Hut widow.
Ioan Horne mayden.
Elizabeth Thacuel.

At Beckels in Suffolke

21 Three women.

In the Kinges benche

William Leache died, and was buried on ỹ backſide. 21

At Lewes

Thomas Harland. *Iune. 6.*
Iohn Oſeward.
Thomas Rede.
Thomas Abington.
Thomas Hoode miniſter. 20
Thomas Mylles.

In the Kinges benche

William Adheral miniſter died & was buried on the backſide. 23
Iohn Clement whilewright died in the Kinges benche, buried on ỹ backſide 25

At Leceſter

A marchantes ſeruant.

At Stratfordbowe 26

Henrie Adlington.
Rodulphe Iacſon.
William Holiwell.
Thomas Bower.
Laurence Parmen.

Lyon a Coyxe.
Henrie Wie.
Iohn Dorefall.
Iohn Rothe.
Edmonde Hurſt.
George Searles.
Elizabeth Peper.
Agnes George.

In the Kingsbench

27 Thomas Paret and Martin Hunt died & were buried on ỹ backſide

At Edmondes Barye

30 Thrie perſons.

Iulie 1. *In the Kinges benche*

Iohn Carels weauer died & was buried on the backeſide.

At Nyberie

16 Iohn Guyne ſhowmaker.
Aſken.
Iulius Palmer.

At Greneſted

18 Thomas Dingat.
Iohn Forman.
Mother Trie.

At Darbie

gust. 1 A Blynde woman.

At Massfield. *Septembre*

John Hart 24

Thomas Rauendalle
a showmaker.
a corier.

Nicolas Holden weauer.

At Bristow

A yong man a glouer.

At Newent

Iohn Horne.

At wutton vnderhedge in Glostershier

A woman.

In Canterburie castel

Died Iohn Clarcke.

Dunstone Chettenden.
Archer.

Polkins wyfe.

William Foster.

At Northhampton

A showmaker. *Octobre.*

Thre died in Canterburie castel & were buried in the fieldes. 18

At Cantorberie

Ianuarie. Thomas Fynall.
22 Foſter.
Fynalls ſeruant.
And.3.mo.

At Aſhford

Two.

At wie

25 Two.

Yeare. 1557.

In London

April. 12 Thomas Lothſbie.
Henrie Ramſey.
Thomas Sturley.
Stanleis wyfe.
Hydes wyfe.

In Sainct George fieldes.

Maie. 29 Stephan Gratwicke.
William Morrant.
Thomas King.

At Maidſtone

Iune. 6 Ioan Bradbridge.
Applebie waeuers wyfe.
Alyns wyfe.
Manings wyfe.
Elizabeth a blind mayde.

At Bryſtowe

One.

At Cantorberie

John Fyſcocke. 13
Nicolas White
Nicolas Perdier.
Barbara Finall wydow.
Bradbridges wydow.
Alice Bendens wyfe.
Wylſons wyfe.

At Lewes

Richard Woodman. 22
George Steuhen.
Margerie Morris.
Iames Morris hyr ſonne.
Dionyſe Burges.
William Mainerd.
Alexander Horſmares ſeruant.
Thomaſin Atwoods mayden.
Aſhdounes wyfe.
Groues wyfe.

In Maydſtone priſon

Died one Ambroſe.

At Norwitche *Iulie.*

Simon Miller yeoman 12
And a woman.

At Colchester in the
forenoone

2. *August.* Alice syluerſed.
Vines wyff.
Elizabeth fookes
with.3.mo.

There in the after-
noone

4. mo.

At Colchester

9 Thurſtones wyfe.
Bowmers wyfe.

At Rochester

20 Robert Frier an aged man.
A man.
A woman.

At Norwitch

23 A woman.

Septẽbre. *At Lytchfield*

10 Ioice Lewes.

At Islington

17 Rauffe Allerton.
Iames Anſco.
Ma. gerie his wyfe.
Richard Rothe.

In

In London	*Nouembre.*
John Holingdaie carpenter.	13
Sparrow.	
Richard Gybſon gentilman.	
In London	*Decembre.*
John Roughe preacher to the cõ- gregation in London.	22.
Margeret Iames.	
In London	*Febr.*
Cutbert Symſon one of the Dea- cons fyrſt choſen in the con- gregation in London.	27
John Deuenyſh woolwynder.	
Hughe Foxe hoſier.	
At Huntington	
Lawton.	*March.*
John Mainerd died in Newgate and was buried in the fieldes.	*April.* 15
At Colcheſter	
John Harriſon.	*Maie.*
Daie.	26
Agnes George.	
At Norwich	
Three.	*Iune.*

Died in Newgat and were buried in the field

Thomas Tyler.
Mathew Wethers.

In London

27 Henrie Pond.
Mathew Rycarbie.
Iohn Holydaie.
Iohn Flonde.
Raynold Louonder.
Roger Holland.
Thomas Sowtham.

At Brainford.

Iulie. 13 Iohn Slade
And.5.more.

At wyncheſter

Bainbrigge gentleman.

YF the examinations and iniuſte accuſations of theſe our deare brethern with the names of their wicked accuſers, falſe Iudges and cruel tormenters had bene ſent vnto vs as theſe fewe names were, we woulde moſt gladly haue done our diligence, that the wonderful conſtãcie of the one, & the great rage & crueltie of the other ſhulde haue bene witneſſed vnto ỹ world. which thing neuertheles we mynde hereafter more largely to performe to the glorie of God, to the comfort of his Church & to the perpetuall cõfuſiõ of thoſe murtherers and members of Satã, whome the Lord ſhall confounde by the glorious coming of our Sauiour Ieſus Chriſt.